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PHILIPPINE (TAGALOG) SUPERSTITIONS.

I. ANCIENT SUPERSTITIONS.

(THE following account is from "La Practica del Ministerio," by Padre Tomas Ortiz, Order of Augustinians, Manila, 1713. Literal quotation by W. E. Retana, in appendix to "Estadismo de las Islas Filipinas." The original work is very rare, only one copy known to be in existence.)

Op. cit. chap. 1, sec. iv, pp. 11-15, No. 31. "Because many natives, and especially those of the provinces distant from Manila, are much inclined to the nonos (literally, grandparents or ancestors, *F. G.*), or genii, maganitos (literally, idols, *F. G.*), superstitions, spells, incantations, and witchcraft, which have, as also the witches, much diversity; and on that account they are called by diverse names, which are according to the diverse offices attributed to them.

"It is necessary that the Fathers should not only preach, argue, reprove, and make hideous such pestilential abuses, but that they should be very assiduous, solicitous, and careful to discover the persons infected with this mortal venom, and use against them the necessary remedy."

No. 32. "There are many abuses, or, as they call them, 'ugales,' to which the natives are habituated, contrary to our Holy Faith and to good order, and among others the following. The first is the worship of nonos, concerning which it should be stated that the term 'nono' means not only 'grandparent' but also serves as a term of respect to old people and genii. These the Indians have under the name of nono as the Chinese have the same under the name of 'spirits,' and as the Romans had them under the name of gods, which others call Lares and Penates. In honor of the said genii, or nonos, the Indians execute many and frequent idolatries, as for instance to beg for license, mercy, aid, that they should do no harm to them nor be their enemies, etc. They do this on many occasions and among others the following. When they wish to take a flower, or fruit of a tree, they ask permission of the nono or genius to be allowed to take it. When they pass by any field, stream, slough or creek, great trees, thickets, or other parts, they ask passage and license from the nonos. When they are obliged to cut a tree, or to disregard the things or ceremonies which they imagine are agreeable to the nonos, they beg pardon of them, and excuse themselves by saying the priest ordered it, and that it is not voluntary with them to want in respect, or to go against the wishes of the nonos. When they fall sick with the disease which they call 'pamawe,' which they attribute to the genii or nonos, they petition for health and

offer food, which on this occasion, as well as many others, they place in the fields, thickets, creeks, at the foot of a large tree, etc., though they endeavor to hide their actions by saying that they are trying the land. This species of idolatry is very fixed, extended, and ancient with the Indians, and for this reason it is very necessary that the ministering priests should give much care and force to extirpate it, neither lacking diligence nor labor till it is annihilated."

No. 33. "The second is very ordinarily believed by the Indians, that the souls of the dead return to the house the third day to visit the family or to assist at the feast, and by consequence to assist at the ceremony of 'tibao,' which they hide and cover by saying that they are gathered in the house of the dead to recite the Rosary; and if they are told that they can recite it in the church, they do not wish to do it, because what they do is not what they pretend to do. Because of this, the funeral being finished, the minister should prevent their gathering in the house of the dead, and least of all on the third day on any pretext.

"On the fourth day, in consequence of the said ceremony of tibao or of their own evil inclinations, they light candles, awaiting the appearance of the soul of the dead; they spread a mat and scatter ashes upon it, that upon it may be printed the footsteps or marks of the soul, that by them they may know whether or not the soul came. They place also a basin of water at the door, where at the coming of the soul, it may wash its feet. It does not appear, though the knowledge is much to be desired, whether these things of the genii, or nonos, and the dead, are taken from the Chinese or not, or they are made up of this thing and that thing, but it requires an efficacious remedy."¹

No. 34. "The Tig balang, which some call phantasm and others goblin, seems to be a genius or devil, which appears to them in the form of a negro, or of an old man, or as they say in the form of a very little old man, or in the form of a horse, a monster, etc. And they hold him in so much fear that they come to form friendships with him, and they give the rosary to him and receive of him superstitious things, such as hair, herbs, stones, and other things for the accomplishment of prodigious things, and they are guided by him in certain of their operations."

No. 35. "The patianak, which some call goblin (if it be not fiction, dream, or their imagination), is the genius or devil who is accustomed to annoy them and also with many others, who, losing the faith, are approached by him, and either troubled or put into subjection.

¹ The custom of placing a clean vessel of water for the use of the soul on the third day after death is not yet entirely obsolete in Mindoro. Votive offerings of food, such as boiled rice, are made on All Souls' Day in at least one church in that province, in the absence of the curate.

"To him they attribute the ill result of childbirth, and say that to do them damage, or to cause them to go astray, he places himself in a tree, or hides in any place near the house of the woman who is in childbirth, and there sings after the manner of those who go wandering, etc. To hinder the evil work of the patianak, they make themselves naked, and arm themselves with cuirass, bolo, lance, and other arms, and in this manner place themselves on the ridgepole of the roof, and also under the house, where they give many blows and thrusts with the bolo, and make many gestures and motions ordered to the same intent. Others are accustomed to change the woman who is in labor to another house, in order to impede the said damage, because they say her house has a patianak."

No. 36. "They attribute among other things the deaths of children to the patianak, as also to the usangá (asuang). They say that the bird called ticic is the procuress of the witch called asuang, which, flying, passes by the houses of those who are in childbirth, and that it places itself on the roof of a neighboring house, and from thence extends its tongue in the form of a thread that passes into the body of the child, and that with it he draws out the bowels of the child and kills it. At other times they say that it assumes the form of a dog or cat or of a cockroach, which places itself under the sleeping mat and executes the said manœuvre.

"They also attribute losing their way to the patianak, and to find it they strip off their clothes, and with this incantation they say that the road may be found because the patianak is afraid and can no longer lead them astray."

II. THE ASUANG.

The asuang is often confounded by Europeans with ghosts and devils. It is neither devil nor ghost, but human, and is possessed of certain miraculous powers acquired by eating human liver. In certain ways it is a compound of both vampire and ghoul, for it may fly like the vampire and live on human flesh drawn from the living, and on the other hand it may feast on the flesh of those who have died natural deaths, like the ghoul. It has the power to change its corporal form from human to bat-like by a process of division at the waist line, the lower limbs and lower part of the trunk remaining behind while the upper part grows wings and flies away.

It may also take the form of a dog, cat, cayman, or other animal, and in any form possesses the power of causing sickness or death by its spells. In one of the stories of the asuang of Bacó, the asuang compels the change of his food into a shape less abhorrent to others.

The defences against asuangs are several. Garlic held in the hand is an effectual shield against their malign power. Ashes placed

on the divided body prevent the reunion of the upper and lower portions, and condemn the asuang to some dreadful fate which is never more than hinted at in the stories. The most effectual weapon is the tail of the sting-ray, of which the asuang is mortally afraid. At the birth of a child, or in sickness, it is customary in some parts of the Philippines to beat the air and the ground with these formidable whips to drive away the asuangs. La Gironière, writing of a period between 1819 and 1839, says of the Tagalogs of Luzon, that a sabre is often used in this way, but the natives at the present time usually regard the bolo as useless against the asuang. La Gironière also defines the asuang as a malignant divinity, whereas the following detailed stories of asuangs are sufficient to show that the idea is a very different one.

The asuang may be cured by binding him hand and foot and placing by him a vessel of water, which must be perfectly clean and clear. Worms, beetles, lizards, and the like, issue from the mouth and nose, and the patient is cured.

The origin of this class of superstitions has been supposed to lie in a former state of cannibalism, which, surviving in a certain cult for a long time, has shocked the more advanced portion of the community by its revolting practices. Gradually even this died out, and only traditions survive, which have been kept alive by the attacks of animals on bodies buried in shallow graves. It is possible that the last-named factor alone is responsible, but among a people, or rather peoples so diverse in origin as those of the Philippines, it is far from improbable that some at least of the tribes at a remote period may have been anthropophagi, especially as there is much evidence that it has survived in the form of ceremonial cannibalism, almost if not quite to the present time, among the wild tribes of northern Luzon. It is possible, too, that the superstition itself has given rise to cases of obsession in which some of these acts have been performed. One thing is certain, it is the most universal of all beliefs in the islands. It is believed alike by Christian and non-Christian, by educated and ignorant, almost without exception.

The asuang is often called wakwak by Bisayans, and the term is understood by Tagalogs; the converse being also true, that the Bisayans understand the word "asuang." In Pampangan, the word "asuang" and a variant "ustuang" are used. Padre Bergaño, in his Pampangan Dictionary, says: "It is said to be a man, who, anointing his body with oil, flies to a pregnant woman, and draws her unborn child from the womb." Padre Ortiz, elsewhere quoted, speaks of this as being the particular sphere of action of the patianak. Padre Lisboa's Bicol Dictionary defines the asuang simply as a "wizard that eats human flesh."

The tianak or patianak is another dreaded and malevolent being cognate to the asuang, which is said to be the soul of an unbaptized child, living again in a new body in the forest, sucking the blood of any unfortunate woman whom it may find asleep, or who, in compassion, may give it suck. By Padre Ortiz, the Spanish word "duende," or goblin, is used as a synonym for patianak. The whole subject is confused and needs further elucidation. It is likely that a more detailed study would find the fundamental idea overlaid with a mass of local tradition.

I. THE CAYMAN ASUANG.

A boat loaded with rattan was once passing down the Malaylay River going to Bacó, on the island of Mindoro. The crew was composed of a father and three sons. As they proceeded on their way they were hailed by a stranger on the bank, who desired to go into Bacó with them, but they told him, "No, it cannot be, because the boat is so full already that it is almost sinking." After some little talk the stranger and the boat passed on in the direction of Bacó.

But just beyond the next bend a cayman swam out to the boat and with a blow of his tail knocked the father out into the water, where he disappeared. The stranger was also seen no more. One of the sons wished to go in pursuit of his father, but was restrained by the others, who said that their father's life was lost and that it would do no good to risk or lose others in finding his body.

After a while they went into Bacó and entered a house, which turned out to be the house of the stranger who had preceded them into the village. There they saw their father's bolo which had been tied to his waist when the cayman knocked him overboard. Seeing this, they glanced quietly at each other, and as soon as possible left Bacó, for certainly this stranger was asuang, and Bacó is a village of asuangs.

2. THE BABY TORMENTED BY ASUANG.¹

"My baby was about eighteen months old, and we lived up in the other end of town in a house close to the woods. The poor little thing was taken sick and we suspected it was the work of an asuang, so we set a watch outside. My brother-in-law went out into the yard, armed with the tail of a sting-ray and a heavy rattan cane.

"He watched for some time until it became quite dark, although he could see. Suddenly an old woman with a shawl over her head flew over the fence, and while he looked at her she changed into a large cat, a pig, and finally a turkey. The turkey reached its head up between the bamboo slats and began to eat.

¹ This story was related by a young Tagalog woman of her living child.

"The guard called to us, but we could not hear, and the asuang finding herself discovered, flew away, but to this day the child bears the scar of the asuang's bite."

(As it is almost impossible under severe penalties to keep Tagalog soldiers on post awake at night, a natural explanation of the story readily presents itself.)

3. CAPTURE OF ASUANGS.

There was once a very brave man who was not afraid of asuangs, and as there were many bewitched by them in the pueblo, he determined to save them. So he went into a house alone, and taking a bolo and the whip-like tail of the sting-ray and some garlic and ashes, he wrapped himself up in a sleeping mat as though dead, and lay very still. The virtue of these weapons is this, that with the bolo one may slay, with the sting-ray's tail one may whip most terribly, and with the ashes one may do mischief to the asuang, while it is powerless to harm one who carries garlic or has ashes in his hand.

Soon the asuangs came to the house, and after a discussion two of them carried the man wrapped in the mat through the air to the beach, and there laid him down. Then the man came out of his wrappings and stood up. He took his whip and began to beat them, driving them into the water. He caught one of them, and taking her forefinger in his mouth, bit it through the nail. Now this is a very terrible thing to do to an asuang, and she surrendered. He likewise caught the other and took them before the alcalde. The alcalde examined them, and they confessed that they were asuangs, and told the names of those whom they had bewitched.

The alcalde then compelled them to cure all those whom they had bewitched, and told them that if they ever did ill to any one again, they would be put to death.

Ever afterward they led most exemplary lives and became famous for their skilful care of the sick.

4. ASUANGS AS FISHERMEN.

A poor married couple were bewailing the fact that they had no meat to eat with their boiled rice, and could neither buy nor find any.

As they talked a fine piece of meat came flying through the air and stopped just between them. "Ah, thanks be to God," said the woman, "we shall have meat for our suppers." So they ate freely of it, and only when they finished did they see that with the meat they had also swallowed strong cords, like fishing lines. Then they felt themselves caught up and flying through the air. Whither they were being carried they had no idea, but at last they passed under a

bridge, and the man, by catching hold of the woman and of the bridge, managed to resist the asuang till the lines pulled loose and they were saved, but the woman lost an arm, eaten off by the asuang while they were being carried through the air.

5. THE ASUANG WHO DIED OF SHAME.

There was once a poor widow who had two children. She used always to tell them never to forget to pray for the repose of her soul when she should die. At last she died, and the oldest girl, then verging on womanhood, tried to get the money to bury her, but no one helped her, till a young man came and said that if she would marry him he would bury her mother. She consented to this and the woman was buried, and although she did not know it, the young man wished the body for himself, for he was asuang.

After a suitable time they were married, but the young wife was not happy, however, for her husband was never at home at night. One night she watched him and he flew away. She was greatly frightened and resolved to eat nothing more in the house. When the morning came the young man returned carrying much meat, which he said came from a wild boar he had killed in the woods. This he prepared and told her to eat, but she begged not to be compelled to eat, because she was sick. "You must eat," said the young man, "or I will eat you." So she pretended to eat, but dropped the bits of meat through the floor. This the asuang saw, and threatened again with being eaten herself, through fear she ate the meat. She did not become asuang, however, as she did not eat any of the liver.

The next night when the asuang went away, she went to a chief of the village and begged to be protected from her husband. The chief promised to keep her from harm, and she remained in his house. The next morning her husband came in search of her and found her in the house of the chief, who said to him, "Your wife has left you because of your wickedness, and will never live with you as long as you continue your evil ways."

The asuang raised his downcast eyes for a moment, looked at his wife, and fell down dead.

6. THE FOUR ASUANGS OF CAPIZ.

There was once a commandant who made a voyage to Capiz in a little boat having six sailors and a captain. When they arrived at Capiz the commandant was put to lodge in one house, and the boatmen in another. Now the house where the sailors were lodged was a very grand one, beautifully furnished, and large. The commandant was invited there for the evening meal, by the owner of the house, who was a widow with three lovely daughters. The commandant,

the captain, the sailors, and the women all sat down to the table together.

The viands were delicious, the wines were of rare vintage, the tablecloth and the dishes were of the finest, and the servants were very attentive; everything being in conformity. There was much laughter and gay conversation until one of the sailors noticed that his fork was in the shape of a human hand. Without speaking, he called the attention of the others to it, and as quickly as possible they all concluded their meal. That night the commandant went to his own house, the captain had a room by himself in the house where they were, and the six sailors had a room together.

The boatmen were resolved not to sleep, but to watch for strange things that might befall. After they had gone to their rooms there was much passing to and fro, but all this ceased about midnight. So three of the sailors stole quietly downstairs, and there in the lower rooms they saw the bodies of three women, perfect below the waist, but all above missing, standing against the wall. Then a temptation entered their hearts and they smeared the upper parts of the bodies with ashes, so that they could not be joined to the other halves, and changed the positions of all of them. Then they ran to the commandant and the others, to tell them that the women were *asuangs*.

While they were gone the women returned, flying in and endeavoring to join themselves to their lower limbs, but they could not because of the evil done them by the sailors. So they began to cry for help, saying that they had done no harm, and a terrible fate would befall them if the dawn saw them in their present condition.

The captain heard their cries and weeping, and went down. They told him of the cruel trick which had been done them by the sailors, and procuring a cloth and water, he carefully washed off the ashes and placed them in their proper places, and just as dawn was appearing in the east, the *asuangs* became women again. They promised the captain every good fortune for his kindness, but were very angry against the sailors who had done the wickedness.

The other three sailors married women of Capiz, and the captain and commandant lived long there, but the three mischievous ones fled. Wherever they went the *asuangs* always followed, threatening them with death unless by marriage they repaired the wrong they had done.

At last they agreed, being worn out by continual persuasion of the *asuangs*, and married them. And the *asuangs* made them good wives, and the sailors were never, so long as they lived, heard to complain of their lot.

7. THE WOMAN WHO BECAME AN ASUANG.

There was once a man who was an asuang, who married a woman who was not. The two lived in a house with the woman's mother and their own child, a baby girl. The man was absent from home a great deal, and the woman grew jealous lest she had a rival. So one day, leaving the baby with her mother, she went out to the farm in the country to look for the man.

When she came to the house she could not find the man, but within, swung from the rafters, was a great deal of meat. Being hungry, she was tempted to try the meat, and finding it savory, ate on. After a while she ate a piece of the liver, and her nature changed at once and she became an asuang. After waiting a while she returned home, and finding her mother gone about her work, she took her own child and began to eat the flesh of its arm. The grandmother heard the child's cries, and for a while paid no attention to it, but finally returned just in time to see its mother running away, and the child with its arm eaten off.

The poor old woman could think of nothing else than that her daughter had gone mad, but she buried the child and went to the chiefs of the village for protection. The asuang went to the forest and joined her husband, and together they went to another village.

In this village they did very well for a while, till the neighbors began to notice that they never slept, but in and out, up and down, night and day, they were always stirring. So one of the neighbors learned in the ways of the asuangs went to the house one night and there found the bodies perfect below the waist, but with all above missing, a condition which betokens the asuang. So he changed the one for the other, and placed ashes on the surface where the missing parts should join, and set himself to watch. Soon they returned, but because of what had been done, were not able to resume their normal state. They flew about within and without the house crying, "Woe is me, woe is thee, if the dawn find us thus." Then they flew away again, and as soon as they were gone the man undid his work. Just as dawn was breaking, they came again, and finding all straight and ready, they became human again; but they were so ashamed at being found out that they went away and never again troubled that village.

8. THE ASUANG OF BACÓ.

I once knew a woman of Calapan who was married to a man of Bacó. They had one child, but when it reached the age of two or three years it died. The grandmother of the child went to the funeral and remained afterwards.

That night the father said he would go fishing, and took his line as

if he were going fishing, but instead he went to the cemetery, and dug up the body of the child, which he carried down to the seashore. There in the dark he began to wash it with sea water, saying as he washed "fish." Washing and repeating the word over and over, at last it became a great fish which he carried home. But his mother-in-law had been a spectator of all his movements, and when he laid the fish on the table she took up a sharp knife and threatened him with death unless he buried it again, telling him that she knew he was an asuang. After he had placed the child again in its desecrated grave, he was driven from the village, and his wife returned to her father, and the asuang was heard of no more.

9. THE TIANAK.

There lived once upon a time a young couple who had been married only a month. Said the husband, "Let us go and plant palay¹ in the country so that we shall have plenty to eat." So they started for the palay field and the road ran through the forest.

There they saw a baby sitting on the root of a tree and crying piteously. The soft-hearted woman said to her husband, "Can't we take the poor little thing? Perhaps it will live, and it is so pretty." So the husband agreed and they went on. They stopped to rest, and the woman said to her husband, "There is no milk in my breast, but perhaps it will quiet the child if I give it suck."

She nestled the little thing close up to her bosom and gave it the breast, but as soon as the baby's lips touched her, she cried out, "*Aroy cong Dios*,² it is biting me," but her husband thought it only a jest, for how could such a thing bite? After a few minutes she lay very still, and her husband thought her asleep, and went away for a short time. When he returned he saw that she was dead, and flying through the forest, he could see the baby! Then he was sorry that he had not killed the baby instead of showing it kindness, for surely it was a tianak.

III. THE TIK-BALAN.³

The belief in a monster called the tik-balan is quite widely disseminated in the Philippines, notably among Tagalogs and Bisayans. It is not found among the primitive Mangyans of Mindoro, probably because living in the dense forests said to be his haunts, they know that no such thing is to be found there.

La Gironière speaks of one of his Tagalog companions on a hunting expedition having been afraid both to enter a cave, and to sleep under a *balete* tree. He defines the tik-balan as an evil spirit, and

¹ Palay, rice.

² "O my God!"

³ Also written *tic-balan*, *tik-balang*, *tig-balang*.

mentions the fact that in passing a balete tree, a Tagalog always says, "Tabi, po, Nono," as though requesting permission of a superior to pass. This custom is still kept up, though it is probable that the address is now directed to an *anito* rather than to the tik-balan.

The tik-balan is variously described, usually as being of superhuman stature, at least twelve feet, and that it has horse's hoofs on a manlike body. It is said by some to have great saucer-like eyes, and by others to have a long face like a horse. It has long streaming hair, and the best way to catch it is to drive heavy nails into a tree which it visits, and thus entangle its hair. The tik-balan lives in caves in the densest forest, whence it makes forays for the procuring of human flesh. It is malevolent, and is often said to be possessed of magical powers, but is apparently very stupid and easily outwitted. If captured it becomes a faithful and tractable servant for farm work, and never permits stray animals nor wild beasts to molest the crops.

The tik-balan has often been seen, according to their own accounts, by those who have related these stories.

Akin to the tik-balan is the oko. It is manlike in shape, but has an immensely long upper lip that may be made to cover the entire face. It associates with the tik-balan, but has no such supernatural powers. It is, however, fond of human flesh. The oko is called Maomao by Tagalogs, but as the only tale in the collection which refers to them is of Bisayan origin, the Bisayan name oko has been preferred.

Cognate to the oko superstition is the idea entertained by the Tagalog and Bisayan Christians of southern Mindoro, that their Mangyan neighbors rise the third day after death, and in a form like that of the oko haunt the scenes they have known in life. It is a revived body and not a spirit which walks, and if it can be led to the sea, it dies forever when it touches the water.

Another monster, but a benign one, is the kapre. It is gigantic in size, being even larger than the tik-balan, and is perfectly black. The name and description suggest an Arabic source (from *Kafir*), and it is possible that further investigation will show that this superstition is derived from the Moros, with whom the writer has no acquaintance. While several natives with whom the writer talked claimed to have seen the kapre, they were unable to give any details that would have thrown light on the subject of the origin of the myth, or accounts of things done by it, beyond the mere fact of its appearance.

I. THE TIK-BALAN.

A man and his wife wished to go to visit the parents of the wife, who lived in the country on the other side of the forest. They did

not know the road very well and were soon lost. Then the woods on each side began to crash and the tree-tops to move, although there was no wind. "What is that?" asked the woman, trembling. "Surely it is the tik-balan," answered the man. Drawing his bolo, he struck upon the ground, and bade all evil spirits begone in the name of God.

A great voice sounded from one side of the road, "You will never reach your destination," and from the other side responded another great voice, "You will die here in the woods." At last night came on and they were more afraid than ever, but whenever the voice came too close they recited the prayer against devils and three "Our Fathers," and the man struck upon the ground with his bolo and bade the devils begone again.

On the evening of the second day, having wandered for two days and a night on a journey that should have taken only a few hours, they arrived at the farm whither they were bound. They were so fatigued that they were only able to say that they had been followed by tik-balans, when they fell as dead.

The father of the woman knew what to do, however, and quickly placed crosses at the corners of the yard and in the centre, and sprinkled salt on the roof of the house.

Seeing themselves baffled, the tik-balans crashed off through the woods and troubled them no more, but it was a long time before the man and woman recovered from the fright and fatigue of their terrible journey in the forest.

2. THE TIK-BALAN.

"When I was a young woman I went with the family to the country to plant crops. My father went to town to get some provisions and my mother, myself, and the little children were left in the house. We lay down to sleep in the night without much fear, but my mother heard a noise of scraping on the walls of the nipa house. Rising quickly she looked out and there saw a gigantic shape. Hastily she woke the children, and calling me and seizing her crucifix, she went to the window and waved it. I also looked out and saw a hideous shape, as of the body of a man with the legs and feet of a horse and with a horrible horse-like face. She waved her cross, and the tik-balan ran off in the moonlight, taller than the house. The next day we found its tracks, close to the house, like horse's tracks, and the woods were broken down where it had passed through, running away from the blessed crucifix which deprived it of all its power to do harm. Surely if she had not waved the cross one of the children would have been stolen."

3. THE RESCUED WOMAN.

(Tik-balan and okos. A Bisayan tale.)

A man once lived with his wife in a little house in the woods. Their principal crop was maize, and for a long time they prospered. But something began to take the maize. One morning the farmer found that five stalks were gone, and to a Bisayan farmer it is a serious matter to lose a few stalks of maize. Then the next night he lost ten and another night fifty. So he set a watch but saw nothing. He was greatly worried by this, but as he had business in town he went away.

While he was away a tik-balan came to the house and took the woman who was left behind, and tying her into a bundle, threw her up on his shoulder and carried her away to a cave in the mountains. There he went down a steep ladder into a large room full of okos, which, as soon as they smelled a human being, cried aloud in joy, "Here is live human flesh." They put the woman into a cage to fatten her till she should be ready to eat.

The husband returned, found his wife gone, and being a brave man followed the trail of the tik-balan to his cave. Knowing that he could do nothing without help, he returned to his house and there found two nephews, both brave men, who had just returned from a voyage. These three procured all the alak¹ they could, and fastening the bottles around their waists and tying on their bolos, they went to the cave.

Down the ladder they climbed, into the dark. When they reached the bottom, all the okos set up the shout, "Here is live human flesh," but these brave men were not at all discomposed and only said, "Very well, but you won't eat us until you have tasted our alak." So the tik-balan and the okos tasted the alak and smacked their lips, declaring it was the finest water they ever drank. But soon the alak began to make them drunk, and they sang and talked and finally fell over and went to sleep.

Then the men went to the cage and let the woman out and started up the long ladders. The okos and the tik-balan by this time were recovering from their drunkenness and started to follow. But the men and the woman reached the top first, and the men cut the ladders loose and threw them with the okos and the tik-balan to the bottom where they were all killed. Then they returned to their homes and were never troubled again.

¹ Alak=native rice or palm brandy.

4. THE YOUNG MAN WHO WAS NOT AFRAID.

A young man who lived in the country once wished to go to town. He was a brave fellow and started off clapping his hands and shouting to the tik-balan and the evil spirits that he was not afraid of them. As he went on he felt the touch of invisible hands grasping his clothing. Drawing his bolo he struck out to the sides and behind him, and although he could see nothing the steel rang as though striking on a rock. At last he came to a brook, and the invisible hands gripped him closer, tearing his clothes from his back. Looking up he saw also a gigantic tik-balan towering above and ready to grasp him. He attempted to cross the brook, but could not.

Then he drew his bolo again and struck it on the ground three times, at the same time saying a prayer against the evil spirits, three "Hail Marys" and three "Our Fathers." With that the evil spirits and the tik-balan gave back a little, but the young man, whether by fear or the power of the evil spirits, was nearly crazed. He went on, but his path instead of taking him to the village lead into the mountains until he had crossed seven. On and on he went never daring to stop till midnight, when the tik-balan drew near to destroy him.

Without knowing what he did he cut a bamboo and made of it a cross and carrying it he went on. The tik-balan, frightened by the cross, kept at a greater distance but still followed.

After much fatigue and suffering he came to his mother's house in the country, and she, being skilled in such matters, put crosses about, and put salt on the roof and on her son's body. But though she was a wise woman and knew much of herbs, it was three days before the young man could remember anything or speak.

Fletcher Gardner.